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Soochow: The Capital of Kiangsu.

"Heaven above; below, Soochow."

BY REV. HAMPDEN C. DU BOSE.

ON the banks of the Grand Canal, 80 miles West of Shanghai, 12 miles East of the Great Lake, and 40 miles South of the Yangtse, stands a far-famed city, the silk metropolis of the Orient. Even in this hurried nineteenth century a crowd of admirers stand with reverent awe around the statue of antiquity, and gaze upon its towering heights which seem to pierce the clouds. Let us go back two millenniums, and then along these same streets we now tread, the father would lead his son and point to halls and palaces covered with the ivy of centuries. Twenty-four hundred years have these walls stood, and on these cobble-stone pavements eighty generations of men have trod to and fro. Founded B.C. 500, it was laid out only 250 years after Romulus traced the walls of the ancient mistress of the world, whose glory for fifteen centuries has consisted in the broken monuments of former grandeur, while during these latter fifteen hundred years Soochow has been a literary and commercial centre. It was built during the lifetime of Confucius and synchronous with the completion of the second temple at Jerusalem in the time of Ezra. There is a stone map in the Confucian temple nearly 1,000 years old, and on it the streets and temple sites are almost identical with the present.

China was not always the solid cube it is at this time. Before the warring states had amalgamated, Soochow was the capital of the "Kingdom of Wu," as the country South of the Yangtse was called. It included a portion of this and the two adjacent provinces, and was independent from the 12th to the 4th centuries (B.C.) inclusive. There is nothing in the history specially germane to our subject till

the accession of Hoh Lü (閻 閻) who issued the degree that Soochow be laid out as the capital of his dominions. Hoh Lü was of royal descent, the grandson of a former sovereign, yet he ascended the throne not by succession but by assassinating the ruling monarch and seizing the reins of government. His reign, however, was a successful one. "He did much to improve the general condition of the country, especially in opening up the water communications and draining the swampy lands that abounded. By his wise and just government he gained the confidence of the people and succeeded ere long in establishing himself firmly on the throne. He brought his army into a great state of efficiency, and none of the neighboring principalities could cope with him, so that he was able to dictate his own terms on the conclusion of every one of the four or five wars in which he was engaged."

His pleasure parks must have been attractive resorts. On the hills beside the Great Lake, though the population in the thriving towns and villages is now dense, yet deer abound—what splendid hunting grounds must these have been when the mountains were covered with their primeval forests! From his rural palaces on the Mohdoh heights in the afternoon he could look Westward upon the Great Lake, glistening as a sea of glass, and to the East behold thousands of workmen with their wooden pestles driving down the stone foundations of the great city just rising into sight.

ITS FOUNDER.

The founder of Soochow was Wu Tsz Sü (伍 子胥). To him, the Prime Minister, was entrusted the great task of building a capital. In many respects there is no people who have a more just appreciation of virtue than the Chinese. They are not blinded by the glamour of royalty, but give honor to the great statesmen who have wielded the destinies of the Empire. King Hoh Lü is known by the *literati* only; Wu Tsz Sü by the people. There are no fabled accounts of his early years, for Asiatic history at that period is far more authentic than European. His father, the Premier of another state, was murdered by the monarch, and the son fled as a refugee to Wu. He became the friend of Hoh Lü, assisted him in obtaining the throne, and for twenty years was his trusted counselor. He advised the king in order to strengthen his government "and secure the safety and prosperity of his people," to found "a large walled city where his subjects could dwell in time of danger and where his government stores could be protected from the enemies that constantly menaced his kingdom." The king was pleased, and directed Wu Tsz Sü "to select a site and proceed with the building of the city," whereupon,

with the aid no doubt of geomancers and *fung-shuy* doctors, the history of the city tells us, he "prospected the ground, tasted the water, observed the heavens, and planned the earth."

What a Herculean task to build a city! What an expenditure of money! What a witness to the civilization of those early ages! Wu Tsz Sü traced the foundations of the walls, laid out the streets, opened the canals, built the bridges and perhaps sold the "corner lots." By his own toil he erected the monument which perpetuates his memory. By the energy of Wu Tsz Sü the borders of the Kingdom of Wu were extended and the condition of the people so much improved that it "became one of the strongest and most famous of the principalities into which China was divided at that time."

Hoh Lü was succeeded by his unworthy son Fu Ch'ai. With the resources which his father had collected he erected magnificent palaces and the "Beautiful Soo Tower" so celebrated in ancient annals. His great extravagance in building, his waste of the state revenues, and "the enforced labor of many thousands of his subjects in his building operations, caused widespread murmuring and dissatisfaction among the people." The faithful and honored statesman, the friend and counselor of his father, protested against the extravagance and dissipation of King Fu Ch'ai, and the latter used the short method of sending him a sword to take his own life. The noble citizens of the capital rescued his body from the canal, built two funereal temples to his memory, and called a gate and a mountain by his name.

ITS SITUATION.

The capital of Kiangsu is situated in the vast plain between the Yangtse and the Hangchow Bay. To the East the country is perfectly level and entirely bereft of trees except a few at the hamlets. To the South-East are the hundred lakes, each from one to three miles across, and the region so much like an archipelago that we do not know whether it pertains to the domain of land or water. To the West is a range of mountains which from the parapets and towers of the city give a pleasing diversity to the eye. Beyond the mountains is the Great Lake, an Inland Sea from sixty to eighty miles across, and in it there are mountain islands, twenty miles in length, covered with groves of yangmei and pepo, orange and lemon, peach and apricot, the plum and pomegranate,—where the grapes of Eschol and honey sipped from the *olea fragrans* are found, and with the perfume of flowers in the Spring they seem like the enchanted isles.

Our city stands upon the great artificial water highway of the Empire, the Grand Canal, which is from fifty to one hundred

yards wide and spanned by magnificent stone arches; and when the white sails of the junks and small craft are spread to the winds, and the trackers along the path are towing their boats in the opposite direction, it is a beautiful sight. Telegraph poles mark the approaching tread of Western civilization, and soon along these banks so finely graded the locomotive's whistle will be heard. Soochow will then become the great railway centre between the North and the South, the foreign metropolis to the East and the millionaire provinces of the great West. As it now stands, this city is the hub, and from it great and wide canals diverge as spokes in every direction, each, as the Chinese boatmen say, "a centipede," from the innumerable streams diverging to the right and left in this "well watered" plain so inviting to the itinerant.

ITS RENOWN.

The Chinese have a proverb, "Above is Heaven; below, Soochow and Hangchow." Travellers tell us that throughout the eighteen provinces the Celestials speak of Soochow as the terrestrial Paradise. The Buddhists point their votaries to the Western Heaven; the Taoists to the isles of the Immortals in the East, but this practical people consider it quite enough happiness to reside for three score and ten years in "Beautiful Soo." The gardens where flowers bloom through three and a half seasons, the gilded pleasure-boats, the palatial tea-shops, the fine chairs borne on the shoulders of coolies, the streets thronged with men robed in silks and furs,—for here it is men, not the gentler sex, who patronize fashion's bazar—is all that the Chinaman's heart desires.

LITERARY CENTRE.

The city was founded during the latter years of Confucius, "the throneless king," and though his foot never trod these streets, nor his eye beheld the mountain, lake, and plain, yet he made Soochow his literary capital, the centre of his domain of letters, and so for twenty centuries to the four hundred millions it is what Athens was to the little peninsula on the Aegean. In this book-loving land it is "down hill in every direction" from Soochow. During the dark ages of Europe this city was as bright as England during Queen Anne's reign. Proud scholars have crowded the examination halls, authors have filled the shelves of the book stores, and poets have sung of the old landmarks so celebrated in history. The birthplace of statesmen,—many of those who have wielded the destinies of the Empire have been Soochow men. It is surprising where aristocracy is not necessarily hereditary, and where it rests upon individual toil to climb the rugged heights of literature in

order to obtain official preferment, how generation after generation are advanced to the highest position simply by personal effort. "Wealth and luxury do not enfeeble the mental vigor of the high gentry, but the son takes the father's place simply because he is worthy of the place. A noble succession. Oftener than any other city has the honor of the first literary graduate of the Empire—one in three years—been accorded to a Soochow aspirant. The present minister to Germany, Mr. Hung Yuin (洪鈞), is the last one. The day when his wife rode as a queen through the streets in 1874 and the whole populace turned out to do her honor is well impressed upon our memories, as it was the innocent cause of a riot at one of our chapels.

Perhaps the most illustrious name in the annals of Soochow is Fan Wen Chen Kung (范文正公), whose ancestral hall is on the *Fan Ch'ong Dzien* and his grave at the foot of the mountain called by his name. A native of Fragrant Mountain, left an orphan at three years, in the face of the most abject poverty he pursued his studies, and just a millennium ago compiled the great History of Soochow, which consists of 150 vols. or 8,000 pages.* He built the large Confucian Temple in this city, and is said to be the first one to found ancestral estates for the poor of the clan. As a high Mandarin the people honored him. He died while engaged in the famine relief.

In the T'ang dynasty (A.D. 600 to 900) there were two celebrated poets in Soochow. Pah Hyiang-Shan (白香山), whose ancestral hall is at the Level Bridge; and Loh K'wei Mung (陸龜蒙), who went abroad as an official but returned to engage in literary pursuits.

In the Ming dynasty, Kou Ting Jen (顧鼎臣) became a minister to the Emperor Chen Teh (正德) and for three months as regent ruled "all under Heaven." His youth was legendary. The son of a concubine, he was cast by his father into a pig-sty and cared for by the four-footed animals. This marvellous protection marked him as a man of destiny and soon his talents made him known.

T'ang Pah Hu (唐伯虎) lived on Peach Blossom Street and was a famous artist. His contemporary Chuh Chu Shan (祝芝山) was a celebrated penman. The pictures of the former and the manuscripts of the latter now command fabulous prices.

Hwang Ch'ong (况鍾), called Hwang Clear Heaven, was a Prefect of Soochow. His monumental gateway, "The People can Never Forget Him," is at the official landing outside the West Gate.

* Notes on this History by Rev. A. P. Parker will be found in Vol. xiv. *Chinese Recorder*, in six valuable articles.

Of the present dynasty, Kou Tan (顧葵) lived on North Street. His life is given in the City History. Yih T'ien Sze (葉天士) one hundred years ago was a celebrated physician and the author of several medical works. Kyin Shen Tan (金聖嘆) lived near the Twin Pagodas. His commentaries on and prefaces to works on general literature are highly valued at this time. During his day the Literary Chancellor was selling degrees, so to attract attention to the matter he took the image of the God of Riches and placed it in the district Confucian temple and brought Confucius' image to the idol temple. The Emperor decapitated the Chancellor and the perpetrator, and the coolie hong by assisting lost their charter.

THE ARISTOCRACY.

The aristocratic families have attained to rank and maintained it, not by birth but by their native prowess. In a quiet way they manage the affairs of the city, and as they out-rank the smaller officials, the posts of the latter are unenviable when they come into collision with their resident superiors. At the Foo Gate is the P'ang (彭) family. The first of this house to attain high rank was P'ang Ki Fung in the reign of the Emperor K'anghi, who obtained the high literary degree at Peking. His grandson also became Senior Wrangler. In the time of Tao-kwang and Yien-fung one of the line was a Minister of State. His son, the former Governor of Kiangsi and Governor-General of Canton, died last year. The P'ang mansion, one of the finest of the city, covers a square and a half, and was during the rebellion the palace of one of the T'ai ping kings. They are a little jealous of the Methodist concession and of the handsome clock tower, so by a soothsayer's advice, to protect themselves against the influences of Arminianism, they have erected eight flag staffs in front of the door.

The P'an (潘) family on the *Nü k'ya hong* is perhaps the most distinguished one. P'an Sze Jen (潘世成) was a minister to Tao-kwang and a teacher of Yien-fung. His son P'an Yü Tsien (潘玉泉) had charge of the famine relief granary on the Peaceful River Road. One of the family is now absent as Governor of K'wei-chow. Thus Soochow supplies many of the provinces with Mandarins. Some of the elect ladies of this family have been noted for their literary ability and meritorious deeds.

The Wu (吳) family is celebrated. Wu Ta Chen (吳大澂) has been the Literary Chancellor of Shansi, the Governor of Canton, and was appointed as Minister Extraordinary to conclude the last treaty with Russia. Several of the family are well known. The Loh (陸) family near the Ch'ang Gate has been famous in letters

and in office. Fung K'wei Fen (馮桂芬), near the South Gate, secured the good will of the people by obtaining the reduction of the taxes during the administration of Li Hung Chang in Soochow, just after the overthrow of the T'aiplings.

Among the new grandees is Kou Tsz Shan (顧子山) who returned from the Taotai's office at Ningpó, built a palatial residence and adorned the city with a pleasure garden. The present aristocracy of Kiangsu's capital is in itself an inviting field of inquiry which would richly reward enterprising research.

THE WEALTH AND THE POVERTY.

As might be well imagined, wealth has accumulated in this great emporium. The large wholesale houses, the pawn-shops whose capital amounts to millions, the enormous value of real estate, the great trade which centres in the city, the variety of manufacturing interests, go to prove how vast is its wealth. Banks are numerous, and though the exterior of the building may be plain the interior of the vaults displays the great deposits of silver. Millionaires from other sections select Soochow as a place of residence. The land within a radius of twenty miles is mostly owned by those who dwell within the walls. These are the "happy families" who receive their "rent rice" and enjoy the fruits of other men's labors.

This is a land of contrasts; along beside the money of the rich lies the penury of the poor. In the tenement houses from ten to thirty families are huddled together, some in two rooms, some in one room, and some whole families in one-half of a room. Tens of thousands live on the merest pittance, and some know not the pleasure of a hearty meal of food. With their board, the wages of bookkeepers is from \$5 to \$8 *per mensem*; of clerks from \$2 to \$4; of men servants \$1 with perquisites, and of women fifty cents with meat once in two months. At embroidery, women usually earn from three to eight cents a day. Between the upper and lower strata is the large middle class of well-to-do shopmen and mechanics who dress well, eat an abundance of rice, vegetables and fish, and live happily from one year to another in the Paris of the Middle Kingdom.

THE EXPECTANT MANDARINS.

Hard is the life of a Chinese official, for out of office he is not permitted to engage in trade, and must live off the earnings or squeezes of his former term of years. The Mandarins of this class are frequently sent as deputies in special cases. There are said to be 2,648 "official residences" in this provincial capital, each with from ten to thirty retainers, or in round numbers all told 40,000 who form an idle portion of the population, as they simply buy and eat

and enjoy themselves, all hoping for a vacancy in some distant Yamen. Patience is a cardinal virtue, for it may be two years and it may be five that the official must keep up the appearance of wealth and station though he may be in desperate straits and living on borrowed capital. This vast number of Mandarins having their head-quarters here gives weight and dignity to the city, and on the reception days of H. E. the Governor the front of the Yamen is crowded with the four-coolie chairs of those who come to bow and pass out without even the privilege of shaking hands.

CHARACTERISTICS OF THE PEOPLE.

The "South of the River" people are not remarkable for their height or physical strength, for rice is not the food that furnishes muscle. The young scholars as a class are more like girls than men, and to look for the Grecian athlete Soochow is not the place.

There is comparatively more freedom allowed the gentler sex in this city than in other places. Those of the middle class go about the streets a great deal and visit the stores and also at times the pleasure gardens. It is generally estimated that five per cent. of the women can read. Soochow is noted for its pretty ladies.

Owing to the great wealth accumulated here and to the numbers who are idle, we would naturally expect much voluptuousness and not a little looseness of morals among the gilded youth of China's Babylon, and in this respect we find the facts agree with the theory. Instead of running down the category of open sins we will single out one vice for which we think the Soochowites are in a marked degree distinguished, and that is the ease with which they curse. Perhaps in the use of profane language they would among all tribes and nationalities be assigned the highest position. The most filthy, obscene, blasphemous language proceeds from their lips. They curse on the streets, in the teashops and in their homes. Men curse and women curse, and the first words that infant lips pronounce are profane. Alas! foreigners come in for their due share. In other places "foreign devil" is the style of address; here, that is a complimentary term. They have seven appellations which they hurl at us seven times as often with seven times the vehemence. In other respects their conduct towards Europeans is blameless.

There is, however, a bright side to the picture. Courteous! the inhabitants of this city are the soul of politeness! The Mandarins do all in their power for the peace and security of the American citizens, their "foreign guests." Talented! trained for these ages in the schools, their intellects flash as bright as a Damascus blade in the sunlight! Witty! Fond of the drama and quick at repartee,

with a language capable of indefinite punning, their conversation sparkles with humor, and only one who is fond of a joke knows how to get on with them. In the large mercantile houses, except where it is a stranger or the uninitiated, there is scrupulous integrity to the amount of 90 per cent. In their business relations there is a marked courtesy, so that Chinese from other places say, "It is easy to transact business in Soochow."

THE LANGUAGE.

Mandarin is *the* language of China, as fourteen out of eighteen provinces speak it. The exceptions are the four provinces on the coast South of the Yangtse. To the West of us it is solid Mandarin. Also from Peking the Mandarin comes sweeping down to Chinkiang. At Changchow, sixty miles above here, it is a mixed dialect, but when we come to Soochow there is a complete change,—the hard speech of the North becomes as it were the soft language of the French capital. The voices of the people are gentle, their notes musical, and the remarkable sweetness of the dialect may be specially noticed when the women speak. Instead of the measured tread of the Mandarin, the Soochow is spoken with great rapidity; instead of striking at the tone of each character the speaker has to catch the rhythm of the sentence. The Mandarin has but few particles or little words; here they are thrown in by the handful as in Xenophon's Greek, but the skill is in using these properly. If so, it goes far in securing an understanding of what is said, and in paliating other defects in talking. The Soochow dialect with its branches is spoken by about ten millions.

HOW THE CITY LIES.

Soochow is built in the form of a rectangle, and is about three and a half miles from North to South, by two and a half in breadth, the wall being twelve or thirteen miles in length. There are six gates. The arches are large and substantial and there is an outside wall enclosing a half-acre, this also with its gate, so the entrance is doubly secure. The towers above may be seen at a distance and remind one of Bible scenes in Palestine. The wall is over thirty feet high and faced with large bricks $15 \times 8 \times 2$ inches, and has its bastions for cannon and port-holes for musketry,—the interior is of dirt like a railway embankment, and about fifteen feet thick on top. The walk on this parapet, with the hills, lakes, fields and city all in sight, is a splendid one.

Within the gate we find ourselves in a Chinese street. What is a street? The European would answer, "A broad thoroughfare with rows of tall houses on either side and rows of tall trees,—the side-walks for men and the road for horses." How differently a na-

tive lexicographer would define the word. Wu Tsz Sü laid out the city with streets eight feet wide, but shopmen put their counters and railing forward, so on the main streets the space is narrowed to five or six feet. In the mornings the markets are along the streets, so that near the bridges rows of fish-tubs and vegetable baskets line the crowded alleys. Along these narrow defiles pass riders on horses, mandarins in chairs with their official retinues, funeral processions a quarter of a mile long, workmen carrying the framework of a building, chair-bearers, burden-bearers, loads of straw, men with bundles and women with baskets, the aged tottering on a staff and the blind feeling their way with a cane, the water-carrier with quick step and the scholar with the snail's pace,—you wonder how you can thread your way through this tangled thicket of pedestrians. The streets are paved with small stones, raised in the centre, and in the rainy season are very slippery. A few are laid with flag stones, as the Yang Yoh Hong,—this pavement being put down by a widow as a monument to her husband. The drains are eight or ten inches deep and are often filled with the mud swept from the shop doors. Piles of rubbish accumulate at the corners, but in the depth of winter they are comparatively free from unpleasant odors. As a stranger at the port remarked, "O! you live in Soochow. I have heard it is a fine city. It must be a nice place to live in." Visitors pronounce this a very clean *Chinese* city.

The houses are usually painted black. They consist of a series of rows of buildings with courts between for the sunshine and the rain. In front are small low rooms for the entrance and porter's lodge, within is the reception hall with large posts to sustain the heavy roof, its front side consisting of long windows; in the rear are the sleeping apartments, mostly up-stairs as the ground floor is paved with tiles. The shops have the entire front open, the sign-boards hanging perpendicularly, and, as many of these are gilded, it gives the street an appearance highly ornamental.

The quiet, peaceable dispositions of the people may be known by the fact that there are no police on the streets, whereas Chicago, which is only a fraction larger than Soochow, pays annually a million and a half dollars to her municipal force. A new comer who did not like the behaviour of the throng in the afternoon at the City Temple, asked, "What resource has a man in a crowd like this?" and was answered, "To get out of it."

THE VENICE OF THE ORIENT.

Around the wall within and without there is a moat. The one outside is from fifty to a hundred yards wide and very deep, and in

the recapture of the city from the T'aipings it formed a serious obstacle to storming the walls. Within the city there are, generally speaking, six canals from North to South, and six canals from East to West, intersecting one another at from a quarter to half a mile. There are a hundred and fifty or two hundred bridges at intervals of two or three hundred yards; some of these with arches, others with stone slabs thrown across, many of which are twenty feet in length. The canals are from ten to fifteen feet wide and faced with stone. In them are moored hundreds of quick pleasure boats, which, with their bright varnish, clear glass and fine carving, furnish little floating palaces to those who wish to go to the hills or the lakes. There are for hire thousands of uncovered boats which transport grain, goods, fuel, building materials, furniture, water, etc., from one end of the city to the other. Goods may be brought from one hundred miles and delivered at the door. Also the canals are a great convenience for laundry and culinary purposes. When the waters are high and fresh, boating is a pleasant mode of travelling for a family, but when the water turns green and then black and the boats get jammed for a couple of hours amidst odors not from "Araby the blest," the poor shut-in prisoner wishes he were ten thousand miles away from the Oriental Venice.

(To be continued.)

The Wine of New Testament Times.

AS the pages of *The Recorder* have been of late open to communications which seem to imply the immorality of the consumption of any quantity, no matter how small, of alcoholic liquor as a beverage, and as it is repeatedly asserted that the wine consumed as a beverage by Christians in New Testament times was an "unfermented wine," whatever this may mean, it is but just to give publicity to the following report presented to the General Assembly of the Presbyterian Kirk of Scotland in May, 1875:—

"We, the undersigned missionaries and residents in Syria, having been repeatedly requested to make a distinct statement on the subject, hereby declare that during the whole time of our residence and travelling in Syria and the Holy Land, we have never seen or heard of an unfermented wine; nor have we ever found

among Jews, Christians, or Mohammedans any tradition of such a wine having ever existed in the country."

The first name subscribed to this document is that of Dr. W. M. Thomson, author of "The Land and the Book." It is trite to say that a negative proves nothing—but such a negative as the above is enough to make one suspect much.

Another point. The early Gnostics, though they ate grapes freely, departed from Christ's ordinance and used water instead of wine in the Lord's supper. "They on no account partook of wine, speaking of it as devilish," (Epiphanius in Bingham). They no doubt called it devilish because of its intoxicating qualities. It is a just inference from this to say that the Gnostics had recourse to water because they could not procure such a thing as an unfermented or non-intoxicating wine. That they would gladly have made use of such a wine had it existed is clear from the following passage in the apocryphal *Acts of St. Matthew*, a Gnostic forgery:—

"When the dawn arose there was a voice: O bishop Plato, . . . having pressed three clusters from the vine into a cup, communicate with me, as the Lord Jesus showed us how to offer up when He rose from the dead on the third day."

Cyprian had no knowledge of the existence of a non-intoxicating wine in his day (A.D. 200–258). This is how he comments on Psalm xxiii. 5. "'Thy intoxicating cup, how excellent it is!' (Calix mens inebrians, quam præclarus est! Vulgate). Now the cup which intoxicates is assuredly mingled with wine, for water cannot intoxicate anybody." (Cyprian to Cæcilius in the Sacrament of the cup of the Lord).

Again; this Epistle of Cyprian is one of many testimonies to the fact that in the early church the cup of the Lord consisted of wine mingled with water. The most obvious explanation of this early custom seems to be that water was added to the wine to diminish its intoxicating power.

Unless these and similar witnesses advanced in refutation of the common theory, current among total abstainers, of the existence of a non-alcoholic wine in New Testament times, can be themselves refuted, the inference is unavoidable that some friends of temperance are endeavouring to buttress a good cause by groundless and misleading statements.

And, further, if there is no reasonable ground for supposing that our Lord and His apostles partook of any wine other than wine of an intoxicating nature, it can never be immoral in itself for Christians to drink wine in moderation as a beverage.

O. P.

Missionary Union.

BY REV. WM. MUIRHEAD.

THE writer was talking lately to a Christian gentleman of high standing in China about mission work. He sympathised most fully with it, and appreciated the character and labours of many connected with it with whom he was acquainted. His only regret was the disunited manner in which it was carried on, and the consequent loss of power and force which it seemed so manifestly to show. His idea was that there should be a much greater combination, or rather a much closer organization, between the different missions than there now is, involving, as they do, not simply an expenditure of means beyond what is requisite in the circumstances, that being comparatively a small question, but a lack of that order and concentration that might otherwise be supplied to the high advantage of the work. It need not be said that similar views have often been expressed by able men outside the mission circle, in reference to the cause in question.

Let all honour be given to the course of things now going on. It has done well so far here, as in other parts of the world. But the same may be said to have been the case with other arrangements of various kinds, with regard to which, however, in the onward march of events certain improvements are deemed absolutely necessary. In application to mission work, this is a matter deserving grave consideration both in the light of its high authority and the attainment of its sublime ends and objects. We have long been impressed with such a view of the case. It is difficult, indeed, to suppose anything else, or to conceive any opposition to it, except as arising from the state of things as they are, and the obstacles standing in the way of a change alike at home and abroad.

It is maintained that the differences existing in the missions, of an ecclesiastical, doctrinal or national kind, have been long established in the West, and have arisen from causes incidental to human nature, and would no less obtain in the history of the church in China, even had it been established in the united form of primitive times. The advantages springing from a separate order of things, in so far as external government and different missions are concerned, are supposed to be of great value in stimulating each other to activity, preventing the monotony and deadness common to an aspect of sameness all throughout; and the idea of diversity in

unity is upheld as sanctioned and sustained by manifold considerations in the material and moral worlds. It is the fact in nature and grace; in a word, in every department of human experience and social life. It is enough to say in reply that all this would avail, if the object aimed at were entire uniformity and oneness in the form and order of mission work. But this is not the case. We allow the beauty and necessity of variety in this respect as in any other, and do what we may it will be so.

What then? We take for granted a common understanding as to the prayer of our Lord, and the desirability of carrying it out to the utmost possible extent. We take for granted the oneness of our aims and sympathies in the matter of preaching the Gospel and seeking the salvation of our fellow-men. We take for granted that it is not our object to model our work and service in China by the standard and form of things accidentally existing at home, and with which we happen to be connected. However we may approve of such things, and whatever lessons we may learn from them, it may surely be taken for granted, further, that we are willing to unite or co-operate in any way that will best promote the interests of the cause we have at heart, the honour of the Saviour we serve, and the conversion of the heathen around us. But how is this to be done to the satisfaction of all concerned? Not, certainly, by insisting on our own individual view of things, or by demanding an exact transcript of what we have been accustomed to in our own little circle at home. Be the excellence of this what it may, we have a far wider sphere before us here, and a very different state of things to follow out and attain to. We may pursue our own special course in a small compass, and each may do his best in a limited range, and in that way hope to accomplish our object in one place and another, but is this equal to the full requirements, to the actual possibilities of the case? No illustration from separate regiments or the like of an army will meet the point. We are not large enough to form different regiments, and even as companies we are very puny indeed, while the work to be done is immense and our missionary sympathies and aims are so entirely one, while, in addition, we are acting under the commands of the same Lord and Master, that every consideration impels us to move in common lines and in direct and immediate connection with each other. This alone is adapted to the end in view. This alone comports with our profession as servants of the same Divine Lord, as equipped for the same heavenly enterprise, as labouring in the same common field. It matters not that we belong to different nationalities and are connected with different sections of the Christian church. All these may be fully maintained, while we

are unitedly engaged in the same work and seeking on common grounds to attain the same ends.

But the question is again asked, How is it to be done? What kind of union is proposed, and how is it to be carried out? Many schemes have been suggested in the past history of the church, all with a view to Christian union, but they have largely failed from their impracticability, or because the time had not come. Our idea is simply this.

1. Let there be a combination of the missionaries at any one place, who shall take up the evangelisation of the country round about, and who shall act together in various forms such as that work may require. It is not to be like a Chamber of Commerce, the members of which meet from time to time to consider their common interests, while each is aiming at his own aggrandisement, irrespective of the success or failure of the others. No such thing in our case. We have, or at least ought to have, no selfish interests to subserve. Our faith, our hope, our work, our Lord, are one, and together and alone we have this to keep in mind and act accordingly. We venture to suggest that in each place we should band together in this manner, and be mutually helpful in promoting the same common cause. Our connection with Societies and Boards at home may be still kept up, as with friends and relatives, on whom we may be depending for the necessities of life, while we are acting in concert for a common object, not the mere increase of our own individual converts or the missionary aggrandisement of our several denominations, but for the spread of the Gospel and the prosperity of the Christian church in our neighbourhood or in China at large. This would identify us with the work in the fullest possible sense. Each department would be taken up under proper organization, and attended to as a common concern, without interfering with home interests, though the whole would be local in its character and coming under the administration of the workers in the field. We are the more urgent in this matter as the only way of calling out the energies of our native Christians, which would be of the greatest service to them and the cause generally. It is high time that combination of this kind should take place in the several spheres of Christian labour in China. They are weak and enfeebled by separation from each other, while they would be prepared in an active and monetary way to help on the conversion of their people by their union with each other, far more than by the course now pursued.

What we propose, then, is to unite the missionaries and their churches in any one place where they happen to be—to regard them not so much as separate workers in the same field, but as practi-

cally one and doing one work. Let the missionaries be thus bound together, we should say, not in their own locality only but all this country over. Let their converts be manifestly one body, though from various causes assembling here and there, as the case may be. Let all departments of the work come under the review of those engaged in it, and all needful arrangements be made by them for carrying it on with the utmost efficiency. Were such a course to be followed out, as it would in our view more fulfil the prayer of our Lord, the instructions of His Apostles, the spirit of the Gospel and the requirements of the case, what might be expected from it? We cannot but think the churches at home would be stirred up to greater unity and harmony among themselves, and increased activity for the work both at home and abroad. The converts here would be benefited by their association with each other, rendered more aggressive in their religious life, and present a mightier front before the heathen than they now do in behalf of Christianity. The missionaries in not a few instances might be set free for more extensive work, and all would feel a common interest in the advancement of the cause at large. Surely it would be far more satisfactory to see the brethren combined in the closest manner for the promotion of the work, and labouring together for it, than in the present disjointed and enfeebled way. Whether it were on the principle of AN EVANGELICAL ALLIANCE, or in any other form, by which our union with Churches, Societies or Boards would be maintained, while we engaged not for their interests individually but for the cause of Christ universally, we shall not venture to say, only we have long cherished the opinion that such an arrangement is imperatively called for in China, and that only in such a way can we fully employ our powers as a missionary body, or meet the demands of the case both in regard to the native churches and the immensities of the work we have on hand.

2. A few words as to the representation of our case, say in the Capital. Is this desirable? And how could it be done? Such in our view is the state of things in this country, that we consider a representation of the work at head-quarters, consisting of the best men of the various characters or societies in China, as very desirable. However they might be stationed there, we think the largeness of the field and importance of the work, in view of the treaty obligations that now exist in regard to it, fully warrant the establishment of such a class of men. They would be empowered to receive reports of difficulties from the various mission workers in any locality, form their own opinions thereon, and when in a fit state for presentation, through their diplomatic ministers generally

or otherwise, lay them before the proper officials. These Missionary representatives, attending only to such matters as pertained to the work, might be recognised by the authorities, and, we doubt not, if they acted wisely would be looked upon favourably and be listened to in whatsoever they brought forward. At the same time we doubt the propriety of applying to the officials in regard to our work. It has been done, we think, to too great an extent, and we are not inclined at present to express our opinions about it. Our anxiety is specially in regard to the union which, we believe, ought to exist between the missionaries, and in the matter of their work. At the same time, we are aware that it is regarded by many esteemed brethren as utopian and utterly impracticable, even if it were desirable. Well, be it so. We have expressed our deep convictions on the subject, and we know that we are sustained in our view by the highest Authority, and the absolute necessities of the case, if we are to rise to the occasion, be all that we ought to be in relation to our work, and fully exert the power at our command for its advancement.

"These were the Potters."—1 Chron. iv. 23.

BY REV. D. N. LYON.

HOW many who pass through the beautiful paradise of Fifth Avenue, New York, and admire the piles of granite and marble wrought into noble forms of architecture, think of the plodding men of toil away in the quarries, cleaving the huge blocks from their native bed, and of the wear and tear of muscle and patience, required to put each block in its place in the millionaire's palace? How many connoisseurs of decorated pottery stop to think of the vast amount of dirty unpleasant work contributed to produce these fine wares. Most of what the world admires in art, literature, and architecture, has been wrought out by obscure workmen, who have had the grace of patiently persevering without the stimulus of the world's praise. "These were the potters, and those that dwelt among the plants and hedges; there they dwelt with the king for his work."

The king's workers are not all in the palace. This text has been suggested to my mind while thinking of the relation of our native brethren to the work of Christian Missions in China, and I wish to speak a word for the "potters." Too often the foreign missionary

gets the praise before the world for doing work of which he has had only the casual oversight. The hard, laborious task of dragging people out of the mire of heathenism, and instructing them in the rudiments of Christian living, has been done by the native brethren. The missionary places the seal of his approval on the work by baptizing the convert, and gets all the credit, while the obscure native helper is unknown and unheard of, or only mentioned to be criticised. It may be that the many disparaging things said about native Christians were well deserved by those for whom they were intended. If so, were it not better to have rebuked those who needed rebuke, and to have rendered praise to those who have been faithful? I am happy in believing the class of converts known as *rice Christians* is rapidly passing away, and that it is giving place to others who rank fairly with the same number of church members in England or America, in respect of piety and good works. God raises up men as he needs them; the use of foreign money in providing food and clothing for a native helper, does not preclude the call of God upon that man's services, nor does it hinder God from using him in carrying on the work of saving souls. These natives help us in many ways, and in no way have their services been more beneficial than in obtaining suitable places for dwellings, chapels, etc., in the interior; without their mediation in these difficult matters we could scarcely have obtained a foothold in any interior city.

ONE OF THE POTTERS.

Our little church of Soochow has recently lost a valuable man in the person of Tsiang Kyin-tsai. Though not the very first convert, he may be regarded as among the first-fruits of the work in this region. According to his own account, he was brought to know the truth through some Christian books distributed by Dr. Edkins, while on a trip in the Great Lake. Tsiang read these books and was so far interested as to make a visit to Shanghai for further inquiry. He received instruction from Dr. Farnham and others at the South Gate, and sought admission to the church.

Being an opium-smoker, he was told that, before he could unite with the church, he must break away from this pernicious habit. He first tried the medicine-cure without success. At last, realizing his utter helplessness, he fell on his knees and prayed to Jesus, saying, "Lord Jesus, help me or my case is hopeless." His prayer was answered, and from that time he was able to forego the habit. He always ascribed this happy result to Divine grace. After being baptized he returned to his home in the Great Lake and told his friends what he had done. His brother was so enraged at his

becoming a Christian, that he came upon him with a knife, and, if friends had not promptly interfered, would have killed him. They then tried to frighten him by telling the usual stories about foreigners taking out eyes and hearts, but none of these things moved him. He was afterwards employed by our mission as an assistant, and served as teacher, preacher, and general adviser, for some fifteen years.

He was especially valuable to us, and to all the missionaries in Soochow, in the matter of negotiating mission property. His advice was sought after in all dealings with the officials, and it is a remarkable fact that in so far as his advice was heeded, trouble was avoided. Having been at one time a petty official, he knew the "ins and outs" of Yamen business thoroughly. His comprehension of business matters seemed to be almost instinctive; he knew precisely when to yield, and when to stand firm. Planting himself upon the principle, of justice which the Chinese acknowledge, he was never worsted in an argument with the magistrate. He did not hesitate to bribe a deputy for the sake of gaining an audience with the principals justifying himself on the ground that the average Chinese deputy is incapable of appreciating any other argument. His favorite text was, "Be ye wise as serpents and harmless as doves," laying a strong emphasis on the first clause. We feel that a vast deal of farsighted prudence has perished with Elder Tsiang.

The crowning act of his life was securing a new chapel for our Mission, near the great business gate of Soochow. After finishing this business he retired to his home in the Great Lake hills, the mission having voted him a monthly allowance, sufficient to keep him from want. He died a few weeks after reaching home, with no Christian near him except his aged wife. We have not been able to get any satisfactory particulars of his last hours.

He was a very entertaining preacher, holding an audience through an hour's address without difficulty. His sermons seemed to us to lack the evangelical element—yet we never knew him to close without directing the hearer to Jesus as the sinner's substitute. His prayers breathed the spirit of humble trust in the merits of Christ for salvation. For the use of one sentence at the close of his prayers we were sometimes tempted to criticise him. It was, "Lord! hear this humble sinner's filthy, blasphemous prayer, for Jesus' sake, Amen." But when a fellow-mortal is talking with Him who listens to the prayer of the heart rather than of the lips, *who am I* that I should dictate or criticise his words?

The Rev. Geo. F. Fitch, who knew him well, says of him, "I think that with all his failings he was yet a Christian." It would be

difficult to account for all that he did and suffered, except through the grace given him from above."

The prayers, and the soul that prayed them, with all his self-sacrificing labor, his virtues and foibles, are with Him who never judges amiss, and there we may well leave them.

Soochow, January 18th, 1888.

The New Testament in Chinese.

FOR a paper under the above heading no excuse seems necessary. That the Word of the Living God in its simplicity and purity should be within the reach of every Christian Chinese in such language as will give him pleasure to read it, is not, happily, a disputed point amongst protestant missionaries. In the prayerful hope that what I have to say may be used of God to stir up the minds of my brethren and fellow-labourers in Christ to take an increased interest in this most important subject, I offer what follows for their careful consideration.

Berean nobility is as desirable in the Christian missionary as in the ancient Jew. Are these things so? They searched the Scriptures daily to see whether these things were so; notwithstanding that those very Scriptures had been in their hands since childhood—their one book.

With very small exception, all the recent criticisms on the New Testament in Chinese have been on the "style," the proper use of particles and so forth, rather than on the sense expressed. By all means let the language be the choicest and the style the best; but this, I submit, is not the only important matter. Every effort must be made to give a representation of the original in idiomatic, graceful, and correct Chinese; but neither commentary, exposition nor gloss should have any place in a faithful translation. What has been said of the work of the L xx is worthy of the missionary translator's attention. "They do not seem to have recognised the rule that a translator is not an expounder nor a commentator, and that it is his first duty to be rigidly faithful" (Farrar). And if, under any circumstances, "style" and "matter" should conflict, "accuracy must be preferred to rhythm; and the plain, bare facts of that which we call the Word of God, must far outweigh any and every mistaken translation, however melodious its gloss!" But need style and matter ever conflict? Is it not as easy to render the true sense of the Word of God into Chinese, classical or vernacular, as it is to render something else, foreign alike to its letter and spirit?

There are three versions in our hands at present, practically two, for the Pekin *wen-li* is the Pekin Mandarin in another style; no alteration for the better has been made in its renderings, attention has been given only to style, and blemishes have been aggravated, *e.g.* Rom. iv. 1. And, by the way, does not the rendering of 1 Cor. i. 2 offer a strong objection to the circulation of the book. The natives require no excuse for calling us Roman Catholic as it is, and in the interior 天主教 is known where neither 福音堂 nor 耶穌教 have ever been heard. In Northern China, at any rate, the missionary will not find the *wen-li* displace the *kuan-hua* amongst ordinary church members and enquirers. In many passages, the other work, Mr. John's, is an improvement on the Mandarin—*Cf.* Luke xix. 41–44, in the two, for example—but to all intents and purposes it is the same book.

To the question whether any one of the versions is accurate enough to command the confidence of the missionary body, what answer shall be given? Surely a decided negative, and that on two grounds. Both Mandarin and *wen-li* may do very well for style, but (1) the text translated, and (2) the translation itself, will never give satisfaction to the careful student of the Bible.

First, as to text. What we have in these two versions is, undoubtedly, a reproduction of the English Version of 1611. In support of this statement the following may be adduced. (a) The retention of apocryphal passages such as in John v. 4, Rom. viii. 1, 1 Jno. v. 7, 1 Tim. iii. 16, Acts viii. 37, Gal. iii. 1, Matt. vi. 13, etc., etc. (b) The translation of 1 Cor. ii. 27; a glance at the original would have shown the unfairness of the authorised version, where η is represented by "and." In the translations under review, and in the Delegates', the construction is copulative where it should have been disjunctive. Just such a straw as this shows how the wind blows. (c) In John i. 5, we have 認識; here "comprehend," in one of its modern senses, may be represented, but καταλαμβάνω contains no such idea. *Cf.* xii. 35, Mark ix. 18, Jno. viii. 4, where the same word is used. Note the margin of the revised version and Webster's definition of "comprehend"—"to lay hold of, or embrace within the grasp." (d) The names and titles of our Lord, *i.e.*, Jesus Christ, Christ Jesus, etc., are a reproduction of the authorised version in form—not by any means an unimportant matter, for careful scrutiny reveals method in the order of the name and the title. *Cf.* the first epistle to the Thessalonians. (e) Had our translators turned up the word σταυρός in a lexicon, or had they consulted Smith's "Dictionary of the Bible," we might not now sing and talk and preach of a 十字架 that never existed. Mr. Bergen's article would have been additionally interesting had he given

the text of the 神仙通鑑, where the story of the crucifixion is told. A Kan-suh Mahomedan in recounting their tradition to a colleague, used the term 椅桿. Liddell and Scott thus define the Greek word: an "upright pale, stake or pole; in plural, a palisade; ii. the Cross."

In Eph. iv. 52, and Heb. x. 33, Mr. John has removed the original and not, as does the Mandarin, the biased gloss of King James' translators.

What may have decided both the Pekin committee and Mr. John to adopt the English authorised version is not very evident. The former may plead that the *Textus Receptus* only was in any sense an authorised Greek text, that the English authorised version was probably a fair translation of it, that their critical knowledge did not warrant them in making alterations, and so forth, but such a plea—and I can think of no other—does not explain the phenomena, for long before their date the subject had a literature of its own. In Mr. John's case, where is there room for apology or excuse? He did not begin his work until 1882 (*Recorder*, April, 1886); the English revised version was published early in 1881; yet he retains apocryphal texts and "inexcusable translations" which the clear testimony of textual criticism had long ago condemned. And not only so, but in every case the internal evidence speaks as strongly as the external. Cf. Rom. i. 1 with i. 16 and the tenor of the epistle; and Rom. xvi. 5 with 1 Cor. xvi. 15. No argument is necessary to show that the revised version and the "Greek New Testament with the Revisers' Readings" (University Presses, 1881) are infinitely superior to the authorised version and the *Textus Receptus* for the purposes of the translator.

As to the second point, i.e., translation, almost every page offers something unsatisfactory, particularly in Paul's epistles.

Let me give examples. In Rom. vi. 2, Mr. John has 與罪絕若死 as a translation of ἀπεθάνομεν τῇ ἀμαρτίᾳ—the Mandarin and the Delegates have, practically, the same. In the first place the rendering is not consistent with the context. If this death to sin is only in figure, we are alive to it in fact, yet the next clause asks us how we can still be alive to it!—the figure is dropped and fact takes its place. To be consistent this should run 與罪聯若生乎. Cf. also verses vi. and vii. 與罪絕若死 does not, moreover, represent the meaning of the writer. He uses the aorist, "we who died," referring, not to a condition, but to an event which took place in past time. In Chinese we have a condition, not an event, and figurative language is used to represent the statement of a fact. Paul used no figure; he means what he said,—that a partaker of the Life that is in Christ, a man who has been born again, is dead to sin, not is "as though he were dead." What is death? "Being out of correspondence with environment,"

answers science. Whosoever looks to the uplifted Saviour, thereby entering the kingdom of God, dies to sin, and ceases to correspond with that portion of his environment.

For the same thought, a like rendering and a like inconsistency both with itself and with the original, see the earlier portion of the second chapter of the epistle to the Ephesians; when those who are "without difference" from dead men, who are "as though" they were dead, are actually brought to life, actually raised from amongst the dead! This is a stimulating truth and forcible way of expressing it, so we are not surprised to find it impressed upon another body of believers—Col. ii. 20, iii. 4. Now why did the Pekin committee render correctly what they have confused so sadly in other passages? And why does Mr. John follow them so closely in the one and in the other? Note also Rom. viii. 6. in the Mandarin for an awkward and untrue translation.

The renderings of *ὁ ἐρχόμενος* afford another example of inconsistency that goes far to obscure truth. In Matt. iii. 11, xi. 3, for example, we have 來的 and 來者, as also in Heb. x. 37. But in Rev. i. 4, 8, iv. 8, and xi. 17, the word is translated by 以後永在的, an inexplicable translation in which the Delegates, the Pekin Committee and Mr. John are agreed. Had any two of them worked independently would they have found in the participle of the verb "to come" with the article, the statement that hereafter somebody would exist for ever? They agree, too, in interpolating 上帝 into Rev. i. 4, certainly not on any ground of grammatical necessity, for 來的 and 來者 would have answered equally well. In Rev. xi. 17, the third member of the trio has been rejected by the Revisers, and both internal and external evidence support them. Neither A. B. nor C. have it on the one hand, and on the other the remainder of the verse shows that He who was the "coming one" has come—the future has passed into the present. He was and He is,—*Cf.* v. 15. From a comparison of the passages in which *ὁ ἐρχόμενος* occurs, we find that the word was a title of the Messiah well-known to and much used by the Jews.—*Cf.* Jno. vi. 14, xi. 27, iii. 31, Matt. xi. 39.

In Rev. i., as in Luke xiii., we should have had the "coming one"—the one who is coming, as we should say in ordinary conversation. In Revelation the word is applied to God as well as to His Christ. But enough has been said to show what has been lost to the Chinese reader by a peculiar translation entirely foreign to the idea of the original. "Ye do err, not knowing the Scriptures."

Many other words might be selected shewing that what our Lord said to the Sadducees may with doubled force be applied to our

translators. 'Οργη, for instance, rendered in the authorised version by wrath, anger, indignation and vengeance, and in the Mandarin by 刑罰 and 震怒. Mr. John gives 怒 throughout. It is to be hoped that some principle may be adopted by future translators to secure the uniform rendering of Greek words where the same thought is expressed. Why, it may be asked, was ὀργη rendered 刑罰 in 1 Thess. i. 10, if, as the margin tells us, the original is 震怒—the word given in two other places in the same short epistle (ii. 16, v. 9.) And why was not the latter given in Matt. iii. 7 and Luke iii. 7.

Or σάρξ. I am aware that the wideness of the application of the Greek term makes its translation different, but the rendering might easily have been more consistent. In Rom. viii. 5 we have 情欲, a word, as I take it, meaning carnal appetites—but not every one who is not after the spirit is given to carnal appetites. The apostle divides men into two classes, those who are “born again” and those who are not; those who are a “new creation” in Christ Jesus and those who are not. The former are after the flesh, the latter are after the spirit. In this and similar passages I would suggest 本性 or 舊性 and 新性 as equivalents of σάρξ and πνεῦμα—the old nature and the new. (And, by the way, should not 體貼 rather be 顧念?)

If any passage shows how incompetent 情欲 is to represent σάρξ it is 1 Cor. iii. 1–5. But with 本性 the verse gives as evident sense in Chinese as in English.

In John i. 13 情欲 is indefensible—indeed Mr. John has modified the second character, but still a better word is required to express that which is not wicked but only natural; for here again, the contrast is not between the pure and the impure, but between the regenerate and the unregenerate.

Let us glance for a moment at a word often set in contrast to the last—πνεῦμα; its rendering is also inconsistent and most frequently wrong. Take the passage the other member of which we have just considered—Rom. viii. 5. Doubtless to be spiritual, a man must be born of the Spirit, for only that which is born of the Spirit is spirit; but in this place the reference is not to the giver of the new nature but to the new nature itself, the 新性. Not distinguishing things that differ, Mr. John agrees with the Mandarin in dragging in 聖神 where there is nothing to correspond with it in the original, and in leaving it out where there is! (Luke x. 21.)

Perhaps better terms can be found than these I have suggested—nothing could well be worse than those now in use—they are seldom either consistent or faithful.

Paul's parallelisms, too, are often hidden, as in Rom. vi. 1, quoted above, and 2 Thess. ii. 5, where two clauses similar in form in

Greek are moulded differently in Chinese. Of the two, the second form is more nearly correct—if the first were right the whole should read, “Loving God and enduring Christ.” The meaning is to love as God loved, to endure as Christ endured.

Attempts to improve upon and supplement Scripture are not absent, as we have already seen; there are some specimens that Mr. John has wisely corrected. For the first see Luke viii. 39, 各 for 全; and Matt. ix. 38, where 多 is inserted—presumably to make sense. For supplement, exposition inserted in the text, see 1 John i. 7. Luther interpolated “alone” into the text of Rom. iii. 28; it may be true, undoubtedly is, but that does not justify his meddling with the Word of God. Had “alone” been necessary, the Spirit of God would have caused it to have been written. “Whether it is or is not an appropriate gloss—whether it would or would not be legitimate in a paraphrase—is an entirely different question. The one thing certain is that all such interpretations are unjustifiable in any faithful translation.”—F. W. Farrar on *Fidelity and Bias in Versions of the Bible*, in the *Expositor*, London, for April, 1882.

Much more might be said, many more instances of poor, unsatisfactory work might be given, but sufficient has been adduced to show that neither one nor other of the versions now in our hands can be accepted as in any sense a faithful translation of the New Testament.

I have not referred to the “style” of either of the versions I have ventured to criticise—that most important work has been done by others. Whether or not slight changes for the better could be made with advantage is a small matter, and one which is sure to have attention. Mr. John’s *wen-le* and the Pekin *kuan-hua* are now in the hands of every missionary; the rest should be easy. For ought I know to the contrary, the Chinese of both—but particularly of the *wen*—is satisfactory. The rest ought to be easy—having the dress, can we not have the substance. It is not my province to suggest matters of detail. We want the New Testament (and, for that part, the whole Bible) in Chinese. We have not got it yet—shall we get it soon? or are all our older brethren, men to whose years and experience we look for ripe fruit and wise counsel, so engaged we cannot have it! Could not competent men be appointed to receive, collate and put on record, suggestions on any portion during a certain term—say four or five years? The Bible is a large book; the New Testament alone was in the hands of the Westminster Revision Company for eleven and a half years; can one man, or a company of men, hope to do the same, and in some respects a more difficult work, in three or four as Mr. John did? I think not. But surely many missionaries have made partic-

ular portions their special study. These have a right to be heard, and what has been taught them of God will be a gain to the whole Church, if some place can be determined on that will bring all their thought and suggestions together.

If what has been said is true, and I anticipate no dispute, the wonder is that even stronger papers than Bishop Moule's (*Recorder*, December, 1885) have not been written; it will well become every missionary to make it his daily prayer to God that we may speedily have His Word in such a form that we one and all may be able to use it, and with confidence put it into the hands of the native converts. I feel very deeply that a grave responsibility rests upon us individually and as a body until this be consummated. "It is required in stewards that a man be found faithful."

In *The Recorder* for February, 1886, attention was drawn to "a fact" which must be "taken into account in plans for preparation of a union version, or it will be a failure"—rivalry between Englishmen and Americans! It is a sad fact this! "My brethren, these things ought not so to be." "Ye are yet carnal, for whereas there is among you jealousy and strife, are ye not carnal and walk after the manner of men?" "Ye are all sons of God in Christ Jesus. There can be neither American nor Englishman, there can be neither European nor Asiatic, for ye are all one man in Christ Jesus." "God being rich in mercy, for His great grace wherewith he loved us, even when we," missionaries now, "were dead through our trespasses, quickened us together with Christ (by grace have ye been saved), and raised us with him, and made us to sit with Him in the Heavenly places in Christ Jesus. So then ye are no more strangers, but ye are fellow-citizens." How shall He have "glory in the Church" if we so dishonour Him?

There are diversities of gifts but the same Spirit, who is the author, not of confusion but of order. May He give to each of us the gift of discernment whereby we shall gladly recognize His power in a brother, not with jealousy as though he had been exalted at our expense, but with humble rejoicing that the gift is in the Church, and with the earnest desire that He may gift us also to the edification of the Body of Christ—never forgetting that the ministration of the Spirit is given to profit withal, and that "all these things worketh the one and the same Spirit, dividing to each one severally even as He will."

I commend these lines to the fructifying blessing of our Father God through Jesus Christ our Lord, to whom be glory for ever. Amen.

Christ the Light of the World.

"**I** BELIEVE in God the Son—who hath redeemed me and all mankind." These words every child is taught who learns the catechism of the English church now translated into many tongues. What do they mean? Most plainly from the Apostle's Creed, which they summarize, we learn to know Jesus Christ our Lord, God the Son, Saviour and Redeemer. The only Name "under heaven given among men whereby we must saved," "a Name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." When shall these words come to pass? Alas! not yet do we see men at Jesus' feet glad to learn of Him—ready to take up the cross and follow, where he has led the way, to the pulling down of the strongholds of sin, Satan and death. Shall it ever be so before we all come to appear before the judgment seat of Christ at the call of the last trump? Then shall gather the hosts of heaven, then shall we who are alive not prevent them who sleep in Jesus. Those under the earth may include the dead only, or also all the powers infernal, and Christ shall be acknowledged by all, the Saviour of mankind, the judge of all the world. As to mankind, all outside of Christ are shown by St. Paul most vividly in Romans to be lost in sin, forgetters of God, followers of their own lusts.

This the writer brings out very fully in the article "Can the heathen be saved without the Gospel?" But all are sinners; the infant who breathes but its first gasp and then escapes life and its trials; and the saint, who like St Paul goes to his rest full of honours, and is followed through after ages by those who through his example and writings are led to Christ. In Christ alone it is fully conceded is acceptance found for any child of man. The Christian in the wondrous covenant of His blood in the New Testament of Love. Those outside, who have followed the best inspirations that they knew, despite the war in their members, because they trusted not in themselves and blindly felt after God if haply they might find rest for their souls.

I do not know the German Missionary or his adversary, nor do I write over my name, but leave the question discussed to stand on its own merits. But I believe the views set up to be combatted, and stated (1) "Good works such as to procure acceptance with God," and (2) "That God relaxes or lowers his requirements," as put forth in the *March Recorder* article, are "men of straw," and not the real ground

of argument. Let me try to state the issue more fairly. What is further meant by the closing words, "and all mankind" in my first sentence, quoted from as conservative a treatise as can well be found, and resting wholly on Scripture for its proofs. St. John declares the "Word" the Life and Light of men—"the true light that lighteth every man that cometh into the world"—and yet He came manifested in the flesh, "unto his own, and his own received Him not," but to those "born of God" he gives power to become the sons of God. We are taught also that "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them" . . . "being justified freely by his grace through the redemption that is in Christ Jesus." Limit these general words as we may and must for those who know the Gospel, who must believe, repent and bring forth works meet for repentance. But what of those outside of all ordinances and ministrations as sealed to us in the church of Christ? Is the fulness of mediatorial grace limited strictly to believers, in their baptism, or without it, if they fail thereof through no fault of self-will? Can any believe this? Infants of Christian parents, and many millions of those in heathen lands, die without faith or baptism—are they lost? Does the inherited sinful nature bar the grace of the loving Saviour who blessed children and set forth their innocency while on earth? Only rigid logicians buried among their books, not those who live in families and among men, could hold or put forth such dogmas, not revealed in Holy writ. If then the grace of God is thus admitted to be wider than the covenant, where shall we set our limits? Dr. Pusey, a deep scholar and a firm believer in righteous retribution and the eternity of punishment, yet sets forth in "What is of faith," a recent work, these points as to those who will incur it. Without free will we should be lower than animals. The higher and more complete the free will is, the more completely an evil choice will pervade and disorder the whole being. Freedom is a condition of love. What the bliss is to love God eternally so is the intolerable misery of losing Him through our own evil choice. Created with free wills we are also created in grace. God wills that every man should be saved, if they will it, and to this end gave His Son to die for them, and the Holy Spirit to teach them. "The merits of Christ reach to every soul who wills to be saved, whether in this life they knew Him or not." "God the Holy Ghost visits every soul which God has created, and each soul will be judged as it responded or did not respond to the degree of light which He bestowed on it; not by our maxims, but by the wisdom and love of almighty God." "We know absolutely nothing of the proportion of the saved to the lost, or who will be lost; but we do know that none will be lost who do not obstinately to the end, and in the end, refuse

God." I have condensed in part, but quote verbatim the last sentences. The Holy Spirit is given to us who are sealed in such measure as we seek or hunger and thirst after righteousness. Has there been no such thirst at all among heathen peoples, present or past? Are there not better men and women also than their vain beliefs would warrant us to expect? Are not some teachings such as to lead to higher aims and thoughts that reach out of self and beyond this present life? Is not the Holy Spirit with them to note every sigh and help every feeble effort? Are not their so-called "good deeds" the fruits also of the Spirit, imperfect because the doer of them is so shut in by heathen darkness? If accepted and judged by "that which he hath" in Christ alone, who else could justify him, shall we say that the Cross of Christ is made of none effect, or that the work of grace is less manifest because of its triumph in such environment? Shall we therefore slack our work of making Christ known to this heathen Empire? God forbid! Where but few are able to grope in the twilight, multitudes, we believe, shall be brought to Christ in full sunlight. But while the practical work before us, one and all, is to win souls to Christ, cannot we comfort ourselves and the more advanced among our Christian students, with the thought that God is just, and yet in Christ the Redeemer of all mankind who will to be saved?

Can we not reasonably add that those who "will to be saved" are they who by the help Divine have striven, be it ever so feebly, for "smoking flax he shall not quench," whether under the Law, or the Gospel, or by the light of conscience, hearing God's voice in Nature or the teachings of man in his better hours, to become more worthy of the love of God freely vouchsafed to us His creatures, as testified by Christ in His birth and death, His burial and resurrection? Have not some heathen a place in those many mansions He hath gone to prepare who have to some degree realized what it was to endeavour to meet God's requirements, "to do justly and to love mercy, and to walk humbly with their God"—the highest good they knew or could know? Others we may and must leave to the wisdom and justice of Him who doeth all things well.

HOPEFUL.

Notes on Missionary Subjects.—No 3.

BY REV. J. EDKINS, D.D.

ROBERT BROWNING has a story of two camels in his poem "Ferishtah's Fancies," 1884. It contains a warning to those who are so abstemious as to injure health in the missionary work. Ferishtah is a Persian sage who teaches moral wisdom in the form of parables.

A neighbour owns two camels, beasts of price
And promise, destined each to go next week
Swiftly and surely with his merchandize
From Nishapur to Sebzevah, no truce
To tramp, but travel spite of sands and drouth
In days so many, lest they miss the fair.

Each falls to meditation o'er his crib
Piled high with provender before the start.
Quoth this: "My soul is set on winning praise
From goodman, lord and master; hump to hoof,
I dedicate me to his service. How?
Grass, purslane, lupines, and I know not what,
Crammed in my manger? Ha! I see—I see!
No, master, spare thy money, I shall trudge
The distance and yet cost thee not a doit
Beyond my supper on this mouldy bran."

"Be magnified, O master, for the meal
So opportunely liberal," quoth that,
"What use of strength in me but to surmount
Sands and simoons, and bend beneath thy bales
No knee, until I reach the glad bazaar?
Thus I do justice to thy fare: no prig
Of toothsome chervil must I leave unchewed!
Too bitterly should I reproach myself
Did I sink down in sight of Sebzevah,
Remembering how the merest mouthful more
Had heartened me to manage yet a mile!"

And so it proved: the too-abstemious brute
Midway broke down, his pack rejoiced the thieves,
His carcass fed the vultures: not so he
The wisely thankful, who, good market drudge,
Let down his lading in the market place—
No damage to a single pack. Which beast
Think ye had praise and patting and a brand
Of good and faithful servant fixed on flank?
So with thy squeamish scruple—what imports
Fasting or feasting? Do thy day's work, dare
Refuse no help thereto,—since help refused
Is hindrance sought and found. Win but the race.

Such is the answer given by Ferishtah to one who came to him to have a scruple solved. Ought he to fast as many sages were accustomed to teach? Fasting feeds the soul. The poet does not in replying through Ferishtah, his representative, recommend fasting. He says, "To deal forth joy adroitly, needs must I know joy myself." The physician called to help the sick must not cry, "Let me first of all discard my health."

In Roman Catholic works the Chinese reader has had no small amount of ascetic teaching. Matteo Ricci gives the comparison of two hunting dogs; the dog which is trained to eat moderately and at regular periods will far surpass in usefulness any hunting dog who is not under training and eats when and as much as he pleases.

There is now more asceticism among protestant missionaries than there was formerly. It is good in itself to keep the body in subjection, but ascetic life should not be carried so far as to injure the power of being useful in God's service; the poet's argument is intended to be a gentle reproof to those who practice a too severe asceticism. Browning was fond of Thomas Jones' preaching, and in the sermons of this eminent Welsh congregationalist there is struck ever and anon a high note of joyful confidence. He was, as a preacher, of the broad type, and being richly poetical he pleased Browning on two accounts. Knowing this, we can the better judge Browning's position as a moral teacher.

In Memoriam.

Dr. John Kenneth Mackenzie.

BY MR. JOHN A. STOOKE.

[T is with a truly sad heart that I attempt to pen these few lines in loving memory of one with whom I was so closely and intimately associated, ere he began his life-work in China for the Lord.

I can scarce realize that Brother John, as we called him then, is no more—he so strong and brave, so full of energy, and withal so intensely earnest in every good word and work. Such a life may indeed be called "*All for Jesus*," and those of us who knew and loved him may well be forgiven if we, in thinking of his departure, consider that a great void has been created, to fill which will be no light or easy matter in the days that follow on.

Our first meeting with each other was through the valued agency of the Y. M. C. A. in our native "City of Bristol." At that time a small party of us frequently met in the rooms of the Association for mutual edification and spiritual help. We were all intensely interested and anxious about Divine things, and I do so rejoice as I think of those early days, that God gave me such a choice companion and sympathizer whilst seeking after light and comfort. In my friend

Mackenzie I saw a man *dead in earnest* after Christ, and in after days, when we became "workers together with God," he led us all on to noble self-sacrificing service. At the time I refer to, we had in connection with the Y. M. C. A. a well-attended prayer meeting held on Friday evenings, and a large Bible class on Sunday afternoons, both of which Mackenzie and the rest of us attended. Great spiritual power rested upon these weekly meetings, and slowly the mighty spirit of the living God worked upon our hearts. As an outcome of these gatherings, a "Special Enquiry Meeting," was held on Monday nights, which proved a great blessing to us, for the respected leader of the Bible class took deep interest in helping us by listening to our doubts and fears, which we freely divulged, and which he sought in God's strength to remove.

From time to time ministers and others came and gave earnest addresses at our Bible class and prayer meetings, and I remember once how glad we were, as young men, to listen to Mr. Moody—then on a visit to our city. At that time, however, he was but little known in the evangelistic world. Yet notwithstanding these things we were not ready or willing to accept Christ, and many times have we journeyed away from these special meetings heavy at heart whilst talking over eternal truths. Mackenzie was a bright star in the midst of the dense darkness, for he it was who bade us, with himself, "look up" for help and guidance.

To have known our beloved friend then, one would easily have judged him to be the Lord's, but though near the Kingdom and close on the verge of decision, the final step had not been taken.

One Sabbath afternoon, however, the tide turned. The fact was, we *all* needed *arousing to action*, and the following brief account will illustrate my meaning. *Mr. W. Hind Smith*, of Exeter Hall, London, then a Y. M. C. A. Secretary in the North of England, came to the Bible class to address the young men. Our class room was full to overflowing, some 130 being present, and at the close of a very earnest address, he challenged us to accept or refuse Christ openly by pleading for definite and immediate decision. This was evidently what Mackenzie and myself needed, and as we sat together, we quietly urged each other to decide. I could see other young men were wavering, and Mr. Smith again (without any undue excitement) asked those who were ready to yield there and then to stand up and throw themselves on the Master's side. Praise God, the step was quickly taken, and Mackenzie with others of us stood up for our Blessed Lord. It was a solemn moment for all, but, thank God, we had fully counted the cost, and I recall with much joy how, after we left the association that afternoon, three of us walked with our brother towards his home, and on

the hill top there, with clasped hands, we dedicated ourselves to be whole-hearted followers of the Lamb.

Having put our hands to the plough, Mackenzie at once became by mutual consent our leader in every good enterprise for God and for souls. The first testing we had, as young disciples, was *tract distribution* in a crowded thoroughfare on a Sunday night, when people were flocking to service; but there was no holding back, though our beloved friend did not at first relish the public spot chosen for our labours. Afterwards, we thanked God for grace given to overcome the pride which then needed to be crucified.

Openings for Gospel work gradually increased, and Mackenzie was ever ready to help anywhere and everywhere. Open air services, lodging house visitation, ragged-school work, engaged the loving heart of our brother, and though often weary in the work I never knew him weary of it. Just about this time a little party of us were very anxious to improve ourselves in public speaking, for we had been asked in turn to speak at various meetings and journey occasionally into the villages to preach. So together we started a meeting of our own, to be held at five o'clock each morning in a tumbledown cow shed, some two miles away. I can never forget those gatherings, and I well remember what well-written papers Mackenzie used to write. When it came to his turn to read to us a specially prepared sermon, all of us were thoroughly in earnest, and the services became to us a great means of grace. We always began with prayer, kneeling down on the bare ground in one corner of the disused cow shed, unobserved by milkmen in the adjoining fields. The place is now built upon, but I wish we had photographed that spot so dear to the few of us who made it our college of training.

As the result of this preparation, our brother soon launched out into more prominent services, which included *theatre service* and *mid-night mission work*. His kindly heart was very much touched at the sight of seeing so many fallen sisters in our busy streets night after night.

At the first large organized meeting for these poor girls, Mackenzie and myself were bracketed together for a certain district, to bring in all we could to hear the gospel and partake of a substantial tea. It was about twelve o'clock at night when we started on our round, so strange to both of us. After a long walk Mackenzie said to me, "When we do meet a case what shall we say?" I scarce knew myself what to answer, and to make matters worse a lonely wanderer came in sight, so the question had to be decided there and then. Quick as thought our brother said, "Let us not frighten her by divulging our mission straight off, but let her have her say, and

then gradually open out the truth of *Jesus and His love*." Of course I consented, and by his own invitation I spoke first to this poor degraded one. I could see all the while Mackenzie was wrestling in prayer whilst I engaged her attention, and after he had said something about Christ to her she was perfectly willing to go with us and for ever give up her life of shame. Many others were influenced that night, for we went out several times, bringing in one and another, but eternity alone will reveal the work done by our brother in these midnight seasons of service.

It was through the theatre and midnight mission services that our brother came into contact with a dear friend, Major Duncan, who was largely used by God in influencing Mackenzie to consecrate himself to medical mission work. Directly this was decided he threw his whole heart and soul into study, and I did not see him so often afterwards owing to his pressing work.

I can, however, say that his career at the Bristol Medical School was of the highest order, and he passed his examinations with honors.

Such a life may truly be called *Christ-like*, and I hope some one may be induced to write our beloved friend's life in China, for I am sure it will be to those of us who knew him a choice contribution in this day of lukewarmness and error on every hand. May our God keep us all faithful and quickly raise up another who shall follow in Mackenzie's steps.

In conclusion, let me say I received a warm welcome letter from him when I reached China in November last, and his text to me was a very sweet one—Psalm lv. 22. I was looking forward to accept his invitation to visit him, but our next interview will be with the "*King in His beauty*." On February 4th he sent me another note (his last to me) and I note on the top, 2 Cor. iii. 18—our friend now beholds not as in a glass, but is with the Lord, which is far better.

CHINA INLAND MISSION,

CHEFOO.

In Memoriam.—Dr. Peter Parker.

BY REV. J. C. THOMSON, M.D.

MEDICAL MISSIONS began practically in 1835, when Dr. Parker established his "Ophthalmic Hospital" at Canton. This founder of medical missions having just been called to his reward on the 10th of January in the City of Washington, we offer the following epitome of that career which so fully touches us here.

Rev. Peter Parker, M.D., of the American Board of Missions, and the first regularly appointed medical missionary to the Chinese Empire, arrived at Canton in the ship *Morrison*, October 26th, 1834. The following December he left for Singapore and opened on January 1st, 1835, a Dispensary for Chinese, which he continued till August, and treated more than 1,000 patients. Soon returning to Canton he opened there, after some difficulty, his famous Ophthalmic Hospital in November of the same year. July and August, 1837, Dr. Parker spent as surgeon to the expedition to Japan returning some shipwrecked Japanese, when he was able to dispense medicines at the Loo-choo Islands, and sought to establish the art of vaccination among them.

The Canton Hospital was hardly more than established when a desire for extending medical missions was aroused in the hearts of Drs. Colledge, Parker and Bridgman, with the result that in 1838 (Feb. 21st) was established the first medical missionary society in existence. Its influence has been world-wide; but specially did its healing streams flow to Macao, Chusan, Hongkong, Shanghai, Ningpo, Amoy and other points, particularly throughout the province of Kwang-tung.

As early as July was the Macao Hospital opened by Dr. Parker; and under men of such ability as Drs. Lockhart, Hobson and Diver, continued till the opening of Hongkong caused its being moved thither. The Opium War interfering with and finally suspending the operations of the Canton Hospital—though it was never more prosperous and popular, and on the closing day had an attendance of some two hundred—Dr. Parker in July, 1840, embarked for America. By lectures through America and Great Britain he aroused much interest in the cause of medical missions, and was the means of instituting a number of societies to promote the cause, notably the Edinburgh Medical Missionary Society, which was formed while he was the guest of the celebrated Dr. Abercrombie, and largely to aid the "Medical Missionary Society in China."

In 1842 Dr. Parker was married and returned to China in October, and in the following month reopened his Hospital in the same

building where it was first begun ; and such was the eagerness of high and low to avail of its advantages, that as many as a thousand persons have been present on receiving days. During this period Dr. Parker was honored in being the first surgeon ever to perform upon Chinese the operations of lithotomy, amputation of limbs, and the removal of enormous tumors such as only a new field like China could produce. He also then first used ether and soon after chloroform to avoid the suffering under such free use of the lancet. Rev. Dr. Beadle we believe it was who declared : " Dr. Parker opened the gates of China with a lancet, when European cannon could not heave a single bar."

In 1844, on the formation of the American Treaty with China, Dr. Parker was chosen joint Secretary with Dr. Bridgman to the American Legation, and later, at the exchange of treaties in December, 1845, he acted as interpreter ; and thereafter for some years continued to occupy official positions, though still continuing his practice at the Hospital and among the foreign community.

In 1847 he dissolved his connection with the American Board, and being *Chargé d'affairs* arrived in March, 1853, at Shanghai with Commander Marshall, whence they departed for Nanking ; unable to proceed on account of the shallowness of the water in the U.S.S. *Susquehanna*, Dr. Parker on returning to Hongkong was wrecked at the mouth of the Min River, but without bodily harm. In 1854 he returned to Shanghai with Minister Maclane and accompanied him to the mouth of the Pei-ho where he, and Mr. Medhurst representing England, had repeated interviews with the authorities touching treaty matters. Going to the United States in 1855, he returned as Commissioner and Minister Plenipotentiary to China ; but left China finally in 1857, since which time he has been engaged, under failing health, at Washington, where we find him holding such positions as Regent of the Smithsonian Institution, President of the Evangelical Alliance, and of the Yale Alumni Association, of the classical and medical departments of which he was a graduate ; while since the death of Dr. T. R. Colledge in 1879, he has been the President of the Medical Missionary Society in China, and ever shown a hearty interest in its welfare. In this connection it will be of interest to quote from a letter, " in trembling, feeble hand and the last he ever attempted." After the introduction he says : " This reminder (of the approach of the semi-centennial of the Medical Missionary Society) impresses me deeply—'only surviving member' (founder) of the Medical Missionary Society. Yes ! the founders of the Medical Missionary Society are all mortal, and soon, very soon, not 'one' will remain ! But I rejoice to know that the Founder of Medical Missions, whose command was, 'Go ye into all the world and preach the gospel and heal

the sick, etc., will never die! In the beginning was the Word with God, and the Word was God, possessed of all power in Heaven and earth. The words of the Founder, 'Go preach the gospel, and heal the sick.' The years of this Institution are not recorded by centuries, but are *eternal*. This consists of two parts—'preach the gospel, and heal the sick.' What God has joined together let not man put asunder. Would that before I die I could say a word that should call this union of aims in the Medical Missionary Society into prominence! To be the instrument or agent of opening blind eyes, and of unstopping deaf ears, and rescuing from pain and death, is a glorious privilege, but when these exceed *our* skill, and we come to point the dear patient to one who can do *all* things, this is blessed!"

Dr. Parker, born in Massachusetts in 1804, died at the advanced age of 84 years.

"Blessed are the dead which die in the Lord.....that they may rest from their labors and their works do follow them."

Correspondence.

T. P. AND THE MANDARIN PRIMER.

DEAR SIR:—The April number of *The Chinese Recorder* contains a letter signed T. P., which I should have preferred to pass over in silence if I did not feel it a painful duty to a number of your readers to expose T. P.'s presumption as a warning example for others.

I do not claim any authority, but I shall give you sufficient proof that what I said is well founded.

On page x. of the introduction to the Primer, reference is made to the native dictionary 五方元音. With this standard work I happen to have been somewhat acquainted for more than twenty years. Your readers will find the characters 洒, 生 and 所 under the initial 石, that is *sh*, in this *native* work. If

you examine K'ang-hi's dictionary the result will be the same. T. P., however, tells us: "The speaker who adopts the *sh* would be constantly misunderstood." T. P., of course, knows better what the Chinese understand than the Chinese themselves. I know very well the fact that the pronunciation of the initial *sh* differs in China, not only in one province, but it may be even in different villages of one and the same district. The pronunciation of the initial *s*, however, differs too, and these two kinds of initials have to remain in two distinct groups. But T. P. tells us "that Hupeh and Kiangsi beggars, boatmen, teachers and mandarins" all pronounce those characters with an initial *s* and not *sh*. One might almost feel tempted to envy

T. P. for his extensive acquaintance among about 80 millions of human beings in two large provinces, to which some tens of millions between the North bank of the Yangtse and the South bank of the Hwang-ho have to be added. Such humbug a Chinaman would call 大話. If T. P., however, had really had any opportunity of speaking with mandarins, he would have known the fact that, as a rule, mandarins come from other provinces, and that their language is not free from localisms according to their respective native places.

天堂 is a specific Buddhist term; its meaning is very different from our Christian notion of Heaven and Paradise. For Paradise, 西土 would even be a better Buddhist equivalent.

念書 means, in Chinese schools, reciting a lesson from memory by a boy with his back turned to his teacher. 念經 means, in Chinese heathen worship, the chanting of portions of sacred writings. The sing-song way of chanting is essential to it, and many superstitious ideas are connected with the usage. If T. P. has the reading of his "Sunday lesson" done in a way of Buddhist worship, 念 is, of course, the very word for it. Perhaps other missionaries will, like myself, prefer the use of such a term as 讀, which is understood as well as the other, and is altogether unobjectionable. See Mand. Version Matt xxiv. 15, 讀這經的人; 1 Tim. iv. 13, 專心宣讀聖經, though in other passages 念 is used.

In Rev. Doolittle's Vocabulary and Handbook, Vol. I., you find under *watch* or *guard*, several terms,

but not 警醒; under *awake, wake*, there are given several combinations of 醒; and under *rouse, or waken*, you find 警醒. You doubtless know that Doolittle's is a Vocabulary of the Mandarin language and not of Cantonese. If you take up a Mandarin version of the Bible you will find 儆醒 (儆 is the same as 警) used to translate "sober" in 1 Peter i. 13 and in chapter iv. 7. But T. P. knows better—"Whatever else it may mean, in Mandarin districts [only in very few passages translated by foreigners, E. F.] it means, as the Primer has it: 'Watch?'"

Thus T. P. says further on: For 熱心 let your readers compare the Mandarin of Bridgman and Culbertson, Mr. John's *Wen-li* and Mandarin, also Foochow colloquial editions, John ii. 17, and see where E. F.'s "zeal" stands for the above characters. I suppose T. P. felt quite triumphant in citing so much authority against E. F.'s "zeal." Alas for T. P.! Half a grain of intellect might have induced him to learn what Chinese term is used by those translators for "zeal" in passages as: Rom x. 2, Gal. iv. 17, Phil. iii. 6, etc., where the Mandarin versions at my disposal have 熱心. Translators and speakers of Mandarin, after having read T. P.'s denunciation, will fear and tremble!"

T. P. again informs your readers that in Mandarin districts, usage has sanctioned and Wells Willams in his dictionary has adopted, "I beg your pardon," and thus allows us to leave *rigid* literacy and use "excuse me," "allow me," as reasonable renderings of 得罪. T. P. does not favour us with a single

quotation from the half-a-dozen Mandarin and *Wen-li* versions he makes a show of in other places. The confession of the prodigal son will suggest itself to every reader—Luke xv. 18, 21. The Mandarin version reads 我得罪了天, etc. T. P.'s reasonable rendering would be: "I have begged Heaven's pardon," or "Heaven has allowed me."

This same T. P. evidently intends to sneer at me in writing: "It may be that in such a place as Canton, as things were in the beginning, they are now, and ever shall be." I sincerely regret that T. P. has not even so much Christian feeling and good sense as to guard himself against such profanation of the doxology which is sacred to every true worshipper of God.

That 耶穌教 cannot be used in any other sense but that of "Protestantism" should be understood by any missionary a few weeks after arrival in China. That T. P. should think "Christian religion" decidedly preferable will only cause a smile among those who know anything about it.

Your readers will certainly feel quite astonished to find that not one of T. P.'s items in the least affects E. F.'s statements with regard to the Mandarin Primer.

It is my sincere wish that no other reply of this kind may be required within the pages of *The Chinese Recorder*.

Yours sincerely,
ERNST FABER.

DR. J. K. MACKENZIE'S CORRESPONDENCE.

DEAR SIR:—Wherever the news of the death of this devoted servant of Christ is read throughout China

and England, it will be received with feelings of surprise and sorrow, for he has been taken home suddenly in the flower of his age and in the midst of his abounding labours. His name was a tower of strength to the cause of Christianity, and had become almost a household word in the North of China; while his consecrated life seemed in the eyes of his numerous admirers that of an ideal Medical Missionary.

Many loving tributes to the worth of his character and the great value of his labours, will doubtless appear in religious and secular journals during the next few months. But these, like the beautiful wreaths laid upon his newly-made grave, will fade, and it is felt that the record of so noble a life deserves to be perpetuated in some more permanent form—that the scattered leaves should be gathered into a book which shall worthily hand on to others the precious legacy of his holy example.

To obtain such scattered memorials is the object of the present appeal. Readers of the *China Medical Missionary Journal* know that each of the five numbers already published was enriched by contributions from Dr. Mackenzie's pen, but he was never fond of writing reports, and the time devoted by him to correspondence was very small. In view of this fact, every thing that he ever wrote is now invested with a double sacredness and value. The undersigned would, therefore, feel specially grateful if friends possessing letters of the deceased—extracts from which they would not be unwilling to see published—would kindly forward them without delay. Any reminiscences

of interviews, notes of addresses, paragraphs and articles from home journals, or memoranda which throw light upon the events of his life and more especially reveal the secret of his power, would be very welcome. These would in every case be very carefully preserved, and returned if so desired. A short memorial sketch of the life of Dr. Mackenzie, reprinted in pamphlet form from the columns of *The Chinese Times* will be forwarded to every one who responds to this appeal. Please address as under:

THOMAS BRYSON,
London Mission,
Tientsin, North China.

April 12th, 1888.

PROPOSED GENERAL MISSIONARY CONFERENCE.

[Communicated by Dr. Williamson.]

THE question of the proposed General Missionary Conference was brought up and discussed at the monthly meeting of the Shanghai Association on the 3rd inst. The President of the Association, Ven. Archdeacon Moule, said he understood that about 480 circulars had been issued and only about 150 replies received, and that in these circumstances we ought to obtain the mind of the remaining 300 before we could proceed in any satisfactory way. Dr. H. W. Boone said he knew from experience how difficult it was to obtain answers to circulars from missionaries, and believed the silence was occasioned solely by the want of consideration. Dr. Williamson believed that Dr. Boone had given the true reason; but that in view of the desirability of perfect unanimity in any invitation which might be sent from

Shanghai, he thought they had better accede to the Archdeacon's suggestion, and send out another circular, limiting the time for reply. After further conversation in which several took part, some remarking on the representative and weighty character of the answers which had already come in, it was ultimately agreed *nem. con.* that a fresh circular should be addressed to those who had not replied, and answers requested before 1st June.

Dr. Williamson then proposed that Mr. Murray, Secretary of the Association, be asked to undertake this labour; and after some further discussion this also was agreed to.

SHANGHAI, 18th April, 1888.

ANNOUNCEMENT.

I REGRET to say that the sounds, etc., in my "System of Phonetic Symbols," as represented in *The Recorder*, are unintelligible through typographical errors. But having 100 extras on hand, I will gladly send a corrected copy to those who may request one by addressing me at Chefoo, China.

English speakers pronounce the word dog, not "day," in six different ways (see page 109.)

T. P. CRAWFORD.

天地三介十方萬靈具宰

DEAR SIR:—To what extent in China is a tablet bearing above inscription worshipped, and what is the precise meaning and history of these words? IGNORANCE.

GIVING AWAY OF CHRISTIAN BOOKS.

DEAR SIR:—At T'ien Hua's suggestion I venture to trouble you with a single line.

By all means let us *sell* our books—whether religious or scientific. If ever there was a time for gratuitous circulation, it has now gone by. May it never return! As a rule, we do not enhance the value of our Christian literature in the eyes of the Chinese by diffusing it among them “without money and without price.” “Giving away,” as a theory, sounds nice, and all that; in practice, it is demoralizing, and ought, therefore, to be eschewed. The fact is that in China a book is read and prized according to its cost. T’ien Hua ought never again to “give freely to all comers.” It is satisfactory to learn that his mind is “by no means free from doubt” as to the wisdom of his old habits.

Yours truly,

J. W. W.

“THE DRINKING HABITS OF THE
CHINESE.”

DEAR SIR:—I have been deeply interested in the article bearing the above title, and also in the letter headed Communion Wine which appears in this (April) number of *The Recorder*. It seems to me that the best cure would be to set before them a good example. The Chinese are grand imitators not only in workmanship but also in character. I have been greatly cheered of late with the success of a work in a new district. There my argument holds good—the newly received members are imitators of the evangelist who has been the means of their conversion. He neither drinks wine nor smokes tobacco, and several of the Christians before entering the church gave up drinking wine and smoking tobacco. He fasts upon certain occasions, and in this par-

ticular also they copy him. Now if the missionaries and helpers in the various stations were both total abstainers and non-smokers I believe the Christians would follow their example and we should no more have to grieve over the drinking habits of the Chinese Christians.

I am, Dear Sir,

Your sincerely,

J. J. COULTHARD.

THE TEN BEATITUDES.

THE Hebrew and Greek Scriptures are full of parallelisms like the well-known wall and door mottoes of the Chinese. The ten beatitudes or conditions for happiness in the Sermon on the Mount (Mat. v.) make five sets of mottoes.

Will our friends who understand the Chinese give us these five couplets before another Chinese New Year.

The accurate literal translation of the first is also wanted: Happy the beggars for the spirit because of them is the rule of the heavens.

The exact sense in Chinese is wanted. The couplet can have more liberty. Its parallel is, Happy the meek ones because they will inherit the earth.

J. CROSSETT.

GIVING AWAY OF CHRISTIAN BOOKS.

DEAR SIR:—Until I read “T’ien Hua’s” letter in this month’s (April) *Recorder* I was under the impression that the gratuitous distribution of books was no longer made by missionaries. I thought that the evil of it had been pointed out again and again, and except

upon special occasions—such as the triennial examinations at the provincial capitals—no one was unwise enough to grant or engage in such a distribution. Quite recently I have had another proof of the folly of giving away books, and upon a special occasion too. One of the colporteurs employed by the British and Foreign Bible Society was instructed to distribute 5,000 copies of the “Word of God” (portions or gospels) among the poor in the inundated district in Honan. Perhaps such a grant was intended for the whole of the inundated district, but as a matter of fact seven-eighths of the books were given away within thirty *li* of headquarters. Everyone knows how easy it is to give away books; men, women and children, mostly the illiterate, crowd to obtain them, since the books make good soles for shoes or may be sold for a few cash. Shortly after this distribution—and we are waiting to see a report of it in the B. and F. Annual volume—some of the inhabitants of a certain village sent a

request that the books, which they had carefully collected in a heap, might be taken away. They said that the colporteur had thrown down a lot of books and then ran off. I suppose the fact of the matter was, the colporteur was surrounded by a crowd “hungering for the Word of God” (!!) and that to save himself from molestation he disposed of his books in a hasty fashion and beat a more hasty retreat.

Such a distribution is not only unwise but decidedly wrong; since, where the distribution was made the Word of God is not only lightly esteemed but has been dishonored, and future sales will be greatly hindered. I could wish that the aim of the Bible Society was not to circulate a colossal number of books and make a good report, but to distribute fewer in a wiser and more thorough manner; then one could with greater confidence expect the Divine blessing to rest upon their efforts.

Yours sincerely,

道五.

Glimpses into Chinese Homes, by Miss Elizabeth U. Yates, who spent some years in the service of our Woman's Foreign Missionary Society in China, is a book of 134 pages in which the author gives in an informal way some of the facts and occurrences which came under her observation while thus engaged in missionary work. It is an unpretentious volume, and though the proof-reader should have done better work it will be acceptable as affording, in a pleasant way, information to many readers who will never get the same through large and more labored literary productions.—*North Christian Advocate*.

WE have received the Constitution and By-Laws of the Chinese Anti-Opium Society formed in Peking, of which Rev. F. Brown is President, and Rev. W. S. Hobart, Treasurer. It is proposed to extend the influence of the society to other districts. The pledge is not to eat, drink, or smoke opium; not to cultivate or help others to cultivate the poppy; and not to buy or sell, or help others to buy or sell opium. Pledge cards with the seal of the Society affixed will be sent to those willing to join, the cost on thin paper being three cents, and on thick paper twenty cents.

Editorial Notes and Missionary News.

THE GREAT WALL NOT A MYTH.

WE take pleasure in publishing the following from Mr. C. F. Hogg of the China Inland Mission. No one who has ever seen portions of the Great Wall has any question about its being more than a myth, as maintained by Abbe Larrieu:—

"On the road from Si-ngan the first sight of the Great Wall is obtained after crossing a low hill about seven miles (twenty *li*) to the east of Lanchow. It borders the high road on the South bank of the Yellow River, not on the North as in the Catholic survey maps, recrossing the river about five miles from the West gate.

"It is built throughout of loess and is not continuous, the longest piece without a break is perhaps a mile (English) long. It averages twenty feet high and fifteen feet across at the top. The natives are unanimous in calling it the "Wan li ch'ang Ch'eng." It will hardly last many years longer as its material is apparently much in demand for building purposes.

"Mr. G. Parker tells me he has seen the wall at Ninghsia, Si-ming, Kan-chou, Liang-chou, and Su-chou. At these places it is in much the same condition as the portions the writer has seen.

"Mr. A. D. Vaseneff, a Russian gentleman in business here, has seen it at Chia-yü kuan, 25 miles (70 *li*) beyond Su-chou. There the wall ends and for a mile or so of its length is built of large *chuan*. He has also seen it at various points along the route from Su-chou to this city—a three weeks'

journey. So much for the Great Wall in Kan-suh. It has nothing in the shape of turrets that I have seen."

The Rev. J. H. Roberts, of A. B. C. F. M. Mission, Kalgan, has also an article in the *Missionary Herald* for March, entitled "The Chinese Wall a Fact," in which he says: "This wall is no more a myth than are the Pyramids of Egypt, or Bunker Hill Monument." He notes eight different places, besides Kalgan, where he has crossed the wall along a line of two hundred and sixty miles, and he suggests that M. Larrieu "may have ridden through the pass in a mule-litter, the windows of which may have been too low to give one a sight of the mountains," or "may have been too absorbed in reading a book." He speaks of an ancient branch of the wall, near Kalgan, which "can be identified at any place by the towers near it, and by its habit, so to speak, of following the divide, and of climbing the most inaccessible peaks." He concludes by saying, "Of the Chinese who live close by the Great Wall, under its shadow if you please, there are two classes of people who never know it, or see it, namely, those who are blind, and those who are very busy—too much absorbed in their business to study the mountain tops. But neither class would think of pronouncing the Great Wall a myth."

NEWS FROM UPPER SIAM.

THE following paragraphs are from the Rev. S. C. Peoples of the

Presbyterian Mission to the Laos, dated Lakawn, November, 1887:—

We had a delightful time in our lonely station during the early part of this month. Presbytery met at our place and the brethren at Cheung Mai came over in a body, and many Christians from Cheung Mai came along upon invitation, so that we had about forty strangers on our place during the week of the session of Presbytery. It was fortunate that we happened to have an attic to our little house for the accommodation of our brethren; all available space, including the board shed, was employed for the accommodation of the native Christians.

Presbytery convened Thursday evening, November 3rd, and adjourned Thursday morning, November 8th, meeting each day except Monday which was taken up with the business of the Mission Meeting.

The close proximity of our outward relation, in all being crowded into one little house, was only a symbol of the warm brotherly Christian spirit that pervaded all our meetings.

We determined to set on foot what we hope will be a permanent plan for training evangelists, and will eventually grow into a Theological School for the Laos. We also decided to add two more to the four Laos churches in our Presbytery, in two new Provinces, Cheung Hai and Cheung San—two provinces to the north of Cheung Mai and Lacawn. In one of the above provinces we have some twenty adult Christians, and in the other about forty.

Sabbath morning we held our monthly communion service, at which time we had the pleasure of receiving two new members into

the little circle of the Lacawn Church; making four accessions within the last three months. In the afternoon we had a sermon by Dr. McGilvary, on Foreign Missions, when the people were reminded of the prayers that were going up on their behalf on that very day in the Christian lands. Our statistical report is somewhat as follows: *Added this year*, Adults 109, Infants 108. *Aggregate*, Adults 432, Infants 292, Sabbath School 450, Contribution 280 rupees.

HOSPITAL REPORTS.

WE acknowledge with pleasure the receipt of Reports from the Soochow Hospital under Dr. Park, and of the Margaret Williamson Hospital at Shanghai under Dr. Riefsnyder. We leave a fuller notice of them to the *Medical Missionary Journal*, but we must give the following extracts regarding the spiritual work.

Regarding the Soochow Hospital it is said:—

Chapel preaching to the dispensary patients is also very satisfactory. They are quiet listeners, and if there are those who disturb us while we are preaching, some one generally asks them to be quiet. We hear no slandering or abuse behind our backs, and they mostly treat us with much politeness and show their friendly way in general. Not only they say the doctrine is true, but they often tell others about it.

Miss Reifsnyder says:—

Hundreds come, hear the Truth, perhaps understand it, go away, are never seen afterwards; others come again and again, in fact the majority do so—and there is no question but what some knowledge is gained in reference to the True God. What the result of all this seed-sowing—for the most of the teaching is but such—who can tell? The Bible Reader, who speaks daily to the waiting patients, is a woman of rare abilities, and has the faculty of speaking most simply, yet *forcibly*. After the Dispensary patients are gone, she goes into the wards, and

by the bedside continues her Gospel work. The day's work is begun with prayer at 8 a.m., while a Bible Class meets every Friday night. These services the house-patients usually attend, if able, but attendance is entirely optional. The class was organized for the benefit of the Christians in connection with the Hospital; gradually the patients joined, until it has become almost a privilege to be one of the number.

of societies and private individuals. The proceeds of sales amounted to Tls. 754.54, while the grants from the London Tract Society amount to Tls. 1,226.72. The total expenditure for the year was Tls. 2,446.36.

THE TRACT SOCIETY OF HANKOW.

THE Twelfth Annual Report of the Central China Religious Tract Society speaks of emerging from "the obscurity in which it usually carries on its operations, in order to present to its friends and supporters a brief account of what it has been able to accomplish during the past twelve months."

Evidences are given that the literature furnished chooses a middle course and proves acceptable both to scholars and ordinary reader. Books have been sent into "nearly all of the eighteen provinces of China, and to her dependencies, also to Japan, the Straits Settlements Hongkong, and even to Australia and the United States."

Two new publications have been added to the Society's Catalogue during the year, viz., a tract on "The God of Thunder," by Rev. T. Bramfit, and a sheet Calendar. Regarding the external appearance of the publications, the Report says:—"Our book tracts have been brought out in bright-coloured covers, a change which has been much appreciated. It is intended, however, to publish all our tracts in a more taking form."

The total circulation was 349,315, of which 115,486 were book tracts, 130,544 sheet tracts, 95,285 calendars, and 8,000 publications

Notes of the Month.

A CORRESPONDENT from Tientsin gives the following particulars about the death of the greatly beloved Dr. Mackenzie, whose loss will be more and more felt:—"Pleuro-pneumonia set in on Friday, and at 4 a.m. on Easter Sunday he was with his Lord. He never lost consciousness, and was able to speak faithfully to each of the students and dispensers who were allowed to see him, and sent loving messages to all his friends. Mrs. Lees and one of the medical students were watching him when the end came, and he simply ceased to breathe while he was sleeping quietly for the first time for five days."

WE note with interest a pen and ink drawing in *Wesleyan Missionary Notices* by Rev. Dr. Macdonald, of the Ruins of a Buddhist Temple in the Spirit Valley, Nanking, one of the most remarkable buildings in all China, which strangely survived the Taiping chaos.

THE remains of the Rev. John Butler and his little son, John Scovill Butler, who both died of cholera near Chinkiang on 12th October, 1885, were removed to Ningpo and interred in the foreign cemetery on the 31st March. Ser-

vices in English and Chinese were conducted at the grave by Rev. W. J. McKee and Native Pastor Zi, a goodly number of foreign residents and also of native Christians being present. The Chinese Christians connected with the American Presbyterian Mission at Ningpo, in token of their appreciation of Mr. Butler's eighteen years of faithful service in their midst, have of their own accord subscribed twenty dollars, and have asked the privilege of applying it toward the purchase of a monument.—*N. C. Daily News*.

THE Rev. J. B. Thompson, of the A. B. C. F. M., Ténchow Fu, Shansi, writes:—"There is a growing demand in this neighborhood for Christian books, and there seems to be quite a strong desire on the part of many to learn the doctrine. The Sunday audiences are good. Five are to be baptized in a Sunday or two."

WE learn from Mr. C. F. Hogg, of Lanchow, Kansuh, that Mr. Geo. Parker left there for Kuldja, to meet Dr. Lansdell, early in March. Mr. Hogg reports the settlement of a Russian merchant in that place, who has a branch at Sining, and says:—"I think we have less oppo-

sition in these parts, as foreigners, than most of the brethren along the river. Provisions, too, are good and cheap."

ERRATA.

MR. Bryant desires us to correct an error in the April *Recorder*, page 191, which he properly characterizes as "egregious." The Donations of his Agency should have been given as Old Testaments 15, New Testaments 40, and Portions 74.

On page 190 of the same, 10th line from top, col. ii., for "Probationers 2,179," read "Adherents."

THE Rev. Mr. Bryant, Agent of the Brit. and For. Bible Society for North China writes us *en route* for Corea, where he hopes "to sojourn for a few weeks and gather further knowledge of the people and country, and the prospects of doing more than we do at present toward bringing the word of God into the hands and hearts of the people."

THE 107 adult Chinese Christians of the Singapore Presbyterian Mission gave during 1887 for Mission purposes \$885.00—which was certainly very creditable liberality.

Contemporaneous Literature on China.

- Chinese Jottings, State Deities, etc.*
LITTLE's "Yangtze Gorges," "London and China Express," 27th January, 1888.
- Die Chinesischen Zukunfts-Eisenbahnen.*
Von GUSTAV VON KREITNER. "Revue Coloniale Internationale," Oct., 1887.
- Die Elegische Dichtung der Chinesen.*
Von A. PFITZMAIER. Wien, 1887.
- Gospel Ethnology.* By S. R. PATTESON, London: R. T. Society. An answer to the question—"Is the Gospel suited to all mankind?"
- Hsin-Kuan Wên-Chien-Lu.* Text-book of Documentary Chinese, with a Vocabulary, for the special use of the Chinese Customs Service. Edited by Dr. F. HIRTH. Vol. II. Shanghai, 1887.
- Korea nach seinen wirthschaftlichen und Cultur-verhältnissen.* "Revue Coloniale Internationale," November, 1887.
- Le Texte Originair du Yik King, sa nature et son interpretation.* Par C. de HARLEZ. Paris, 1887.
- Notes explicatives sur les accusations portées contre les missionnaires et les Chrétiens victimes des massacres et les désastres causés par les lettrés en Annam et au Tonkin.* By Mgr. PUGINIER, "Revue Française," Feb. 1888.
- Pékin: Souvenirs de l'empire du milieu.* Par M. JAMETEL. Paris, 1887.
- Reisebericht über Indien, Birma und China.* Von S. RINMON. Leipzig, 1887.
- The Calamity in China.* "The Spectator," January 14th, 1888.
- The Language of China before the Chinese.* Researches in the language spoken by the pre-Chinese race of China Proper previously to the Chinese Occupation. By Prof. TERRIEN DE LACOUPERIE. London, 1887.
- The Origin of Chinese.* "The Athenæum," 16th November, 1887.
- The Population of China.* "Royal Statistical Society's Journal," December, 1887. London: E. Stamford.
- The Shifted Cardinal Points.* By Prof. DE LACOUPERIE. "The Babylonian and Oriental Record," January, 1888. An attempt to prove that Chinese Civilization had its origin in South-Western Asia.
- Turning the British Flank in Asia.* "Times" Weekly Edition, January 28th, 1888.
- Work for the Blind in China.* By C. F. G. CUMMING. London: Nisbet. Cr. 8vo. 1/6.
- Zur Conchylien Fauna von China.* Von V. GREDLER. Mit Illustrationen. Wien, 1887.

Diary of Events in the Far East.

January, 1888.

20th.—A girl 18 years of age carried away by tigers from the district of Hing-hwa, Foochow.

February, 1888.

19th.—Engagement between Spanish troops and Sulu insurgents; Spanish lost six men killed and twenty wounded. Insurgents lost about 200 killed and wounded.

March, 1888.

1st.—Several thousands of natives at Manila sign a document requesting the Government to take prompt and active measures for the expulsion of the Archbishop and all the "Frailes" from that place.

4th.—A boat belonging to a Japanese man-of-war at Yokohama capsized; nine lives lost.

12th.—Village fight at Foochow; one man killed and several wounded.

14th (about).—The Chinese government directs the Thibetan troops to evacuate Sikkim.

16th.—Eruption of the Mayon volcano at Albay; several lives lost.

18th.—S. S. *Hyakan Maru* destroyed by fire in the Japan Inland sea; fifteen lives lost.

19th.—Farewell address and testimonial presented to Mr. G. Thomsett, Harbour Master, by Hongkong residents, on the occasion of his departure for home.—Rebel Sulu forts attacked by seven Spanish men-of-war.